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official in India has tried gradually to call all the Koiror race Gonds, whatever the name by which they call themselves or the local vernacular name for them, and even to include under the generic term Gond other races or tribes who are not Koiror but only resemble them more or less in their customs. All the Koiror of Bastar have thus been officially classed as Gonds, though the name Gond is still hardly known in Bastar and is regarded by most Koiror of every local variety as an insult, except by Hinduized Gond immigrants from Chhattisgarh. If official and ethnographer would always use the names by which tribesmen call themselves when speaking their own language, we should possibly find many of the so-called branches of the primitive races not branches at all, but merely classified as such in the past owing to unintelligent failure to realize that in different tracts different Hindus have used different names for the same race or tribe.

The difficulty is accentuated by the tendency, familiar throughout India, of local groups of primitive races which are gradually being Hinduized to regard themselves and to be accepted by their Hindu neighbours as separate Hindu castes under new names. So arise such names as Raj-Gond, Raj-Korku, Raja-Muria, Naik Gond, Pit-Bhattra; and it will be seen below how this process has worked in Bastar.

Almost a reverse process is also at work, by which the remnants of forgotten tribes or old confederations of tribes not necessarily akin or speaking the same language have long been known under the common name applied to the whole confederation. The links that used to hold them together disappear, and those sections of the confederation that are socially or culturally more advanced object to being dragged down to the same level in popular esteem as the backward sections, and so prefer to abandon the name given to the confederation in favour of the original or some new name of their own section. The Parjas are a clear example of this, as beyond the Jeypore border they include at least seven different tribes, some speaking Munda, some Dravidian and some Aryan dialects, which differ widely in customs and degree of advancement: the Bastar Parjas except, it is said, the few wilder ones beyond the Kolab-Sabari in Sukma zamindari and around Mount Tulsidongri in Sukma and Jagdarpur tahsil, now invariably call themselves Dhurwa and resent being called Parja. The name Parja appears to be only a corruption of the Aryan term '*praja*' applied to subjects as distinct from the '*raja*' or ruler.

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It is difficult to give figures for the growth or decline of the tribes of Bastar, as the 1931 census was the first since 1891 in which almost all the primitive races of Bastar were not lumped together

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under the generic name Gond. In 1931 the tribes enumerated as Gonds in the previous three censuses were separately enumerated under the names Bhattra, Gond, Maria, Mura, Koya and Parja. The totals for these must be added both for 1931 and 1891 in order to see how far the primitive races of Bastar have been increasing. The 1921 figure for Gonds was only 107,503 persons, compared with 285,519 in 1911, and was obviously wrong; the 113,100 persons enumerated in 1921 under Minor Castes should be added to the 107,503 Gonds, though even then the total of 220,603 is below the correct figure. Excluding the Halbas and certain minor aboriginal tribes, the comparative figures are then:—

Year	Gonds
1891	128,442
1901	204,641
1911	285,519
1921	220,603
1931	359,637

The increase in forty years has been 181 per cent. In the same period the total population rose by 69 per cent. from 310,884 to 524,721. The primitive population is more than holding its own.

Halbas were also classified at the census, not altogether rightly, as primitive, and with them and certain other minor primitive tribes added, the primitive population rises to 379,082. Even this does not tell the full tale. Large numbers of the persons returned as members of the Hindu functional castes, the graziers, potters, fishermen, weavers (Mahras), blacksmiths and others, are in reality members of primitive tribes speaking their languages and only differentiated from them by their occupation. There is nothing in outward appearance to distinguish these persons from other aboriginals; they follow their tribal religions whether enumerated as such or as Hindus. I consider that on this account the 1931 primitive total can safely be regarded as 400,000, or 76 per cent.; the census report puts the percentage at 73.6.

The totals given for the tribes formerly treated as Gonds but separately enumerated in 1931 are:—

Bhattra	36,611
Gond	24,407
Maria	146,070
Mura	114,993
Koya	9,988
Parja	17,568

Unfortunately even now, as will be shown later, the classification has been over-simplified, and is of little use for scientific purposes. The only categories about which no doubt can arise are Bhattra